

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS
HAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY
FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—Jesus Christ. (*John xiv, 21*).

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THE APOSTASY OF THE EASTERN CHURCH.

"I CAME not to baptize, but to preach the Gospel," were the words of Christ. Having completed the sacrifice and proved victorious over the grave, He tarried with His disciples, unfolding to them the Gospel plan, and fitting them for the work of the ministry. This done, He departed, and the disciples waited until the day of Pentecost, when the gifts of the Spirit rested upon them. Recognizing this as the promised sign that now the time had arrived, they immediately began the work of initiating into the Church all who would believe in a crucified Redeemer.

For a period of about nine years the principal part of their labors was confined to Palestine, among the people of Israel, but their mission being to "Go into all the world," the apostles separated and carried the Gospel of Christ throughout the length and breadth of the Roman Empire. One of the signs that followed was the spirit of persecution. It came from all directions—from the high priest in Jerusalem to the most ignorant idolater. Emperor and beggar, philosopher and poet,

Roman and slave, all united in fighting the kingdom of heaven. In all times like causes will produce like effects, and when the works of the Creator are brought in comparison with the works of man, the latter are so insignificant that its supporters are filled with jealousy, and are stirred up, like Lucifer, to fight against God, rather than admit anything more perfect than their own work.

At this time the Roman Empire ruled the world as far as it was then known, and while allowing the conquered nations the right to still follow their national customs and to retain their religion, it was with the understanding that everything was subject to Rome. The Roman gods were superior to all others—the Roman citizen had certain privileges granted to him enjoyed by no others. The state was supreme, even their religion was the slave of the empire.

The Roman religion was polytheist. Every act or ceremony had its peculiar divinity. The author of "Ten Great Religions" says, "All

pursuits must be conducted according to a system carefully laid down by a college of pontiffs. If a man went out to walk, there was a form to be recited, as also if he mounted a chariot." Gibbon says, "The religion of the nations was not merely a speculative doctrine professed in the schools and preached in the temples. The innumerable duties and rites of Polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life; and it seemed impossible to escape the observance of them without at the same time renouncing the commerce of mankind and all the offices and amusements of society."

The Christian religion taught the principle "Render unto Cæsar the things that are Cæsar's," and had a tendency to make men free, alike from the superstition of the age, and the half-worship and half-homage manner of viewing the acts of the rulers. For this reason we find that the pagan priests of Ephesus, the high priest at Jerusalem, and all the governors and rulers, were the bitter enemies of the Christians. No effort was spared to bring to them disgrace or suffering, nor was the occasion wanting. The law was, "Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death."

The early Christians were not charged with atheism, etc., but with treason, for their religion had a leveling tendency, and was believed to be directed against the power of the state. It being impossible for conscientious Christians to participate in idol-worship, and it appears from the writings of Gibbon that religion entered into every act of the Romans, the believers in Christ were practically cut off from associating with their fellow-men, they naturally became unpopular, and were compelled to meet in secret. This circumstance gave color to the accusation that they were plotting treason, and rendered them amena-

ble to another law of the empire, "No man shall have for himself particular gods of his own. No man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."—*Neander's Church History*. They were charged with the crime of sacrificing infants, and eating them at their meetings. In this we can see the perversion of the fact that the Christians partook of the Sacrament of the Lord's Supper. So much can hatred do, that the most innocent act of a person's life can by lies and unpopularity, be shown to be one of the most hideous crimes.

Satan having enlisted on his side the whole of the Roman Empire, proceeded with his war against the Saints. Thousands were sacrificed to the prejudice and cruelty of the people. Paul was beheaded and Peter crucified A.D. 66. The Christians were charged by Nero with the burning of Rome, and thus inaugurated what is known as the first persecution. Ecclesiastical writers have mentioned ten persecutions. Not that there ever was a time during the first three centuries of the Christian era when they were not persecuted, but these were periods of special severity that are thus named. All manner of torture was inflicted on the unfortunate(?) believers. Many were devoured by wild beasts in the arena, some perished at the stake. One emperor had a number swathed in cloth saturated in inflammable oils, and made of them living torches to light his garden.

But it was not alone from the foes without that the Church suffered. During the first century a band of heretics calling themselves Agnostics grew up in the Church; these dissenters went by various names according to their various beliefs. Having full confidence in their own powers of discernment, they did not humble themselves, so that the light of the Spirit of God might guide them, but followed their own conceits. There was more danger in these men, with their smooth flattery, than in all the cruelties of the Pagans. With well rounded sentences they argued their points of

doctrine, gradually but surely leading the people back to their old idolatrous religion. Little by little they impregnated the pure stream of revelation with subtle poisons, killing the germs of eternal life, making concessions on one hand, pandering to the depraved ideas of Pantheism on the other, they imperceptibly led the weak-minded back to the groveling position from whence they had been dragged by the power of the Gospel. During the life of the apostles, these apostates had but little power, but after the first century their power became greater. There were all sorts of controversies on various points of doctrine. Many of the plain truths of the Gospel became hedged in by all kinds of mysteries. The Lord's Supper became transformed, infant baptism was introduced, festivals were adopted from the Pagans and called Saints' days; the old custom of deifying the emperors was replaced by canonizing prominent men. The best flattery is imitation, and so no doubt the rulers took the concessions of the Church as flatteries to themselves, and as the old mythology was becoming worn out, the new system became more inviting, and popularity began to lean towards the old faith with a new name.

As the Christians began to see that their concessions made them many friends, they continued to work farther and farther from their original faith, and almost before they were aware of the fact, so much error had crept in that there was little left of the Gospel. God had

withdrawn His priesthood from the earth; miracles had ceased; the true followers of the meek and lowly Jesus had been replaced by bigoted, unscrupulous men, who loved the world and had little regard for things sacred. So gradual had been the change, that no time can be given as the date when the apostasy came. All that we can tell is, that in the beginning of the sixth century we find a church claiming to be the Christian church, with many of the superstitions of paganism incorporated in its creed, seeking for temporal power rather than spiritual supremacy, with all the cruelty of the Roman Empire, and all the arrogance of the Cæsars. The beast with seven heads and three horns had begun its reign, for Satan had given it his power. Again we find the truth of the saying, "Whosoever is good cometh from God." From the date of the establishment of papacy as a temporal power, there is a marked change in the affairs of the world. Learning decreases, sciences are forgotten, arts are neglected, and a night of superstition and ignorance settles down upon the inhabitants of the earth. The Nephites had before this time been destroyed, and on the face of the whole earth there was not a man who held the priesthood of God, or could communicate with the Ruler of the Universe. Like the succession of night and day, the brightness of the era of Christ's ministry on the earth was followed by the night of the Dark Ages.—HIERO in the *Juvenile Instructor*.

IN THE SENATE OF THE UNITED STATES.

MAY 14TH, 1890.

[MR. EDMUNDS introduced the following bill; which was read twice and referred to the Committee on the Judiciary.]

A BILL

In amendment of and supplementary to the act of Congress approved

March twenty-second, eighteenth hundred and eighty-two, entitled "An act to amend section fifty-three hundred and fifty on the Revised Statutes of the United States, in reference to bigamy, and for other purposes."

Be it enacted by the Senate and

House of Representatives of the United States in Congress assembled, That the existing election districts and apportionments of representatives concerning the members of the legislative assembly of the Territory of Utah are hereby abolished; and it shall be the duty of the governor, territorial secretary, and the board of commissioners mentioned in section nine of the act of Congress approved March twenty-second, eighteen hundred and eighty-one, "An act to amend section fifty-three hundred and fifty of the Revised Statutes of the United States in reference to bigamy, and for other purposes," in said Territory, as soon as practicable after the result of the census of said territory to be taken in the year eighteen hundred and ninety shall be made known, to redistrict said Territory, and apportion representatives in the same in such manner as to provide, as nearly as the same may be, for an equal representation of the people, excepting Indians not taxed, being citizens of the United States, according to numbers, in said legislative assembly, and to the numbers of the members of the council and house of representatives, respectively, as now established by law; and a record of the establishment of such new districts, and the apportionment of representation there-to shall be made in the office of the secretary of said Territory, and such establishment and representation shall continue until Congress shall otherwise provide; and no person other than citizens of the United States, and otherwise qualified, shall be entitled to vote at any election in said Territory.

Sec. 2. That the offices of territorial auditor, treasurer, commission-

ers to locate university lands, probate judges, county clerks, selectmen, assessors, recorders, and superintendent of district schools, in the Territory of Utah are hereby vacated; and all such officers shall hereafter be appointed by the governor of said Territory, by and with the advice and consent of the board of commissioners mentioned in section nine of the act of Congress approved March twenty-second, eighteen hundred and eighty-two, entitled "An act to amend section fifty-three hundred and fifty-two of the Revised Statutes of the United States, in reference to bigamy, and for other purposes;" *Provided*, That where any officer aboved named shall now hold his office by virtue of appointment or commission from the President of the United States for a definite term the provision of this section shall not apply until the expiration of said term.

Sec 3. That the board of commissioners mentioned in section nine of the act of Congress approved March twenty-second, eighteen hundred and eighty-two, entitled "An act to amend section fifty-three hundred and fifty-two of the Revised Statutes of the United States, in reference to bigamy, and other purposes," is hereby authorized and empowered in its discretion to cause new registrations of voters in said Territory of Utah, or any part thereof, to be made instead of revisions of previous lists, as now required by the laws of said Territory; and said board is also hereby authorized and empowered to make and enforce rules and regulations not inconsistent with the laws of the United States for the conduct of registrations and elections in said Territory.

A LAMENT BY MR. C. H. SPURGEON.

Mr. Spurgeon commits to paper some "Thoughts about Church Matters," in the *Sword and the Trowel*, not of a very pleasant description. He says treachery, anywhere is detestable, but to be traitor to the truth would be a crime of high degree. Yet, is not this

enormous evil among us, so common as to be winked at, and even regarded as a proof of culture? A company of Christian men, regarding certain gospel truths as most worthy of maintenance and propagation, band themselves together, in the name of the

Lord Jesus, for that purpose. Along comes a man who would fain be their minister, but who knows in his own soul that he does not believe the truths which form the basis of the fellowship. Nevertheless, he behaves himself subtly, and not only enters that fellowship, but accepts the position and the emolument of their preacher—a preacher of what he does not believe. Once sure of the position, he ridicules the old-fashioned beliefs which are avowed by the society of which he has become minister. This he does, at first, in private; but by and by he is more bold, and openly declaims against the form of doctrine of which he is a recognised teacher. If this is honest, straightforward dealing, we know nothing about morals. Yet it is being done with impunity. Time was when good men would sooner have died than compromise themselves by seeming to profess faith in what they hold to be error; but this is now regarded as morbid scrupulousness. It would not astonish us to see professing Christians officiating in Mahometan mosques if the Moslem would permit them, and find them a salary. Yet, if a preacher finds himself able to subscribe a creed in which he has no faith he is a villain. A warp or twist in the conscience seems to be the rule in many communities. Either some mental defect has happened to this generation, or else its moral constitution is hard to account for. No doubt we shall be thought "narrow" and "old-fashioned"; but we must still confess that we do not understand the ethics of the broad school in their relation to religious matters. What shall we

say of men employed by a Christian denomination to educate its young ministers, who, yet are not in accord with the fundamentals of that denomination? To us it would seem that a Christian gentleman would decline the post, even if it were pressed upon him, if he did not feel that the statement of faith adopted by the church employing him was his own solemn conviction. Are other bodies of Christians about to follow in the road trodden by the clergy of the Establishment? Will they advance till they out-Herod Herod? Shall we ultimately see the Lion of Arianism lying down with the Ox of Orthodoxy? We are coming alarmingly near to that consummation. To warn and to be condemned for bigotry has been our lot. At any rate, we are clear. If we cannot stop the runaway horses, we have ventured reputation and friendship in the attempt; never regretting the sacrifice, but mourning that it should be in vain. It is for the Lord himself to interpose again in His own time, as He has done in former ages, in the hour of solemn declension. So far, Mr. Spurgeon. The article should be read together with Dr. Joseph Parker's open letter to the pastor of the Metropolitan Tabernacle in the *British Weekly* of April 24th. We do not know what the Lion of Arianism is doing to the Ox of Orthodoxy, but the Bulls of the Nonconformist Bashan seem to think this the moment for some very vigorous bellowing—at each other. Meanwhile the Evil One, who goeth about as a roaring lion seeking whom he may devour, must be having a very good time.—*Review of Reviews*. M. bar

ENCROACHMENT OF THE SEA ON THE NORTH AMERICAN COAST.

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It appears that historical records, submerged forests and meadows, geographic configuration, the phenomena of structural geology, the principles of dynamic geology, and topographic forms, all attest that in portions of the Atlantic and Gulf slopes the sea is encroaching upon the land. This evidence is not indeed all equally

clear and apposite. The historical evidence is weak in quality because of the inaccuracy of early surveys, early tide marks, and early records of all kinds; but its volume is vast. Even by itself the historical record shows that, albeit imperceptible in a single year the advance of the sea is considerable when decades are com-

pared, and enormous when comparison is made between centuries. The evidence of submerged forests and meadows has not always been interpreted alike; but the cases are legion, their significance often unmistakable, and in the best-observed regions the testimony is conclusive. The evidence of geographic configuration—of drowned rivers, half-flooded islands, and outlying keys—proves that the land is either recently submerged or now sinking. The evidence of structural geology, and particularly of the dearth of alluvium in the absence of deltas at the mouths of mud-charged streams, is of like tenor and value. The value of the evidence of dynamic geology depends upon the validity of the Powellian principle, which all competent authorities accept, though some might question its quantitative sufficiency in the given case. The evidence of geomorphology—of the forms of hills and the features of plains—is eminently apposite, clear, and conclusive; it applies not only to the coast, but to the entire coastal plain; and it might be made to give rude measure of the rate and amount of the earth movement. But, however, the several lines be weighed, the evidence is consistent and cumulative, and permits no escape from the conclusion that certain portions of our coast are yielding before advancing seas. On reviewing the sum of evidence by areas, it is found to prove oceanic encroachment along the Atlantic coast from Sandy Hook to Cape Henry, and along the Gulf coast between the mouth of the Mississippi and Mobile Bay; to suggest a like condition all the way from Cape Cod to Cape Fear; and to give little indication as to change in the relations of sea and land about the shores of the Florida peninsula. Concerning the northern New England coast, the western Gulf coast, and rugged promontories and flat sand beaches of the Pacific coast, where the records are scanty or equivocal, "this deponent saith not."

Men who haunt the shores for pleasure or for profit, naturally inquire the rate at which the sea is encroaching upon their domain. The cautious estimate of the rate at which the New

Jersey coast is sinking made by the official geologist of that State, is two feet per century. Now the mean seaward slope of the coastal plain, including its subaerial and submerged portions, is perhaps six feet per mile; so that each century's sinking would give a third of a mile, and each year a rod, of lowland to the ocean; and this would appear to be below the rate of encroachment indicated by comparison of maps. This is probably the maximum rate for this country. Pending further observation and the scanning of other records, little more can be said. Men of maritime lands naturally inquire whether the continent settles easily and uniformly, or whether it descends by successive starts at intervals; for rapid mass movement in the earth is justly believed to beget the earthquake, and perchance the tidal wave; but upon this point the evidence and science (aside from a hypothetical presumption in favor of *per saltum* movement) are silent. Last Island was indeed overwhelmed when, after a ten day's northeaster which forced the Gulf waters off-shore and allowed the water-heavy silts and sands to settle in the lighter air, the wind veered to the south, and the surf swept back over the sunken shores and delta islands; yet there were no deep-seated earth tremors. The land went down in the lower Mississippi region, it is true, during the greatest of American earthquakes—that of New Madrid, in 1811-13; but it has not been learned whether the earthquake caused the sinking or the sinking the earthquake. Slight quivers of earth, too, appear to run along the "fall line," and are commonly recorded many times annually in its vicinity; but it is more probable that they represent gradual and easy relief of earth stresses than that they are premonitory of a catastrophe.

Prophecy of evil is an ungrateful and ungraceful task, before which science justly quails, for science is no longer content only to make two blades of grass grow where one grew before. She is ambitious also so wisely to use the productions of the earth that one blade of grass will fill the place filled by two before, and,

moreover, to wring from barren rocks and desert sands artificial substitutes for natural blades of grass, and thus to multiply indefinitely the gifts vouchsafed by unaided nature. So her devotees are the most lightsome of optimists, the most sanguine of philanthropists. But optimism must not be confounded with short-sight, or philanthropy with fool-hardiness. There is a broad lowland stretching from Sandy Hook to Cape Henry, and running inland to the line of metropolises, and another washed by Mississippi Sound, upon which the sea is encroaching. They are wave-fashioned plains, but recently wrested from the ocean, and ocean reclaims its own. Already its octopus arms have seized the lowland in horrid embrace, and day by day, month by

month, year by year, generation by generation, the grasp is tightening, the monster creeping further and further inland. Each average year the water mark advances a rod. The seaside cottage with a broad lawn before it has an "expectation of life" of a decade or a generation; but the cottage at the verge of the cliff may go in a year and must go in a lustrum, unless human devices outwit and overpower the waves for an exceptional period. On most other eastern and southern coasts the waves are also encroaching, but their progress is lower. And the ocean's power is too great for puny man to oppose successfully; he can only provide against, and slowly retreat before, the invasion.—*New York Forum*.

FACTS AND EVENTS.

A racial conflict is reported from Barnwell county, South Carolina, three hundred negroes confronting twenty-five whites. One of the negroes was killed. Assistance has been sent from adjacent places.

PASTH, 15th.—The artillery barracks at Comorn were struck last night by lightning. The electric fluid penetrated three rooms, and threw twelve men out of bed. Two of the men were killed on the spot.

NEW YORK, July 16th.—Twenty-five negro laborers employed on a plantation at Morehouse parish, Louisiana, for whose transport their employer had paid, decamped yesterday. A posse of police immediately started in pursuit, and succeeded in overtaking the fugitives. Shots were exchanged, and five negroes were killed.

A despatch from Kings Mills, Ohio, states that a goods train with 16 tons of powder caught fire and blew up. The flames spread to an adjacent factory, causing a terrible explosion and destruction of the premises. Several of the neighbouring houses were also burned. Ten persons were killed and thirty others injured, among the victims being several women.

During a recent storm at Playford, Suffolk, a poplar tree, about 300 yards away from the church, was struck by lightning, and the bark was completely stripped from top to bottom, the southern half of the body being riven into matchwood. One piece, 5½ lbs. in weight, was picked up 126 yards away from the tree, and the debris covered about two acres of land. The discharge left the tree at the foot, followed the direction of a fence for about 15 or 20 feet, threw up a sod about a foot square, and went to earth.—*Electrician*.

MADRID, July 15th.—Serious disorders occurred yesterday at Manresa, in the province of Barcelona. All the workmen having gone on strike, the authorities, fearing a conflict, telegraphed to the Governor to ask for assistance. Two companies of Chasseurs were sent, but the main body of workmen refused to give way, and the troops were obliged to fire. Several men were wounded. It is believed that the workmen of Barcelona and the neighborhood are inclined to make common cause with those of Manresa. Most of the manufacturing at Manresa are closed, and 9,000 workmen are idle. At Barcelona the strike is expected to become general, if the subscription opened for men out of work is not largely supported.

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

MONDAY, JULY 27, 1890.

THE PROFESSION ITSELF IN FAULT.

ONE cannot easily imagine what Mr. Spurgeon or any other thinker could expect, than that individuals organized into societies for the purpose of maintaining certain religious views and promulgating them, would frequently be imposed upon by their paid teachers. When the ministry is made a profession like unto other learned professions, a means of gaining a livelihood and distinction, and young, ambitious men, desirous of financial and social success, are led to follow it from sinister motives, what is more natural, according to the way of the world, than that they should conceal their real opinions for personal gain. Is it not the custom to try men before they are accepted to fill the position in the pulpit of any congregation? Does not the young man who is being tried, and who perhaps has struggled long and hard—at great expense of time and means—to prepare himself for his profession, know that he has to please the congregation if he wishes to be engaged? Is it not natural to many of them to desire success in their callings; and knowing, as they must know, that the views they promulgate are chiefly man's views, is it not reasonable for them to hope that in time, as they become better known and appreciated for their abilities, that they can with safety introduce their own, what they may term advanced ideas, and thereby gain to themselves some peculiar distinction.

Too often is it true of the lawyer, that he takes the side of a case that he would not take, but that he needs the pay, and desires the work that he has fitted himself for. Why should else be expected of the man who has chosen the ministry instead of the law as a profession? It cannot be consistently denied that similar motives in many cases actuate one as the other in making choice of the profession to follow. Often, too, it is the case that parents decide what young men shall do, and educate them accordingly. The father selecting a son for the ministry, may select one who will not be any more actuated by the higher principles of morality, than some other son who may be chosen for the law. What is deemed to be an easy and respectable way of making a living, is not apt always to arouse the most critical examination of the merits of the individual who

desires to fit himself for following it. Thus it will be seen that the very motives which induce young men to prepare for the ministry, may be wrong and inconsistent with the entering upon a calling that should in every way demand the exercise of the noblest principles of virtue, honesty, and integrity that actuate the human family.

It is well to look the matter square in the face. The fundamental wrong in connection with it was creating a profession that offered such a field for the treachery of which Mr. Spurgeon complains. In the first place there is deceit in assuming to be teachers of God, when not called of God, as was Aaron. The sin of deceiving people regarding one's own individual belief, is no greater than the sin of deceiving them regarding one's calling. If one feature of such a profession smacks of deception, other features are liable to be shaded with it. The sin of deceiving by words, can be no more serious a sin than that of deceiving by acts. Both are unpleasant to contemplate in teachers of divine truth. The profession itself, therefore, commends itself to criticism. It tends to educate men in the faults found in its professed teachers. They cannot be like men who are called to a divine calling after the manner the servants of God were called anciently. They are self-constituted teachers, and the root of the matter is that their profession was created by men, and, therefore, bears the ear marks of poor, frail humanity.

There is a want, too, of the fundamental principles of inspired truth in the tenets of faith of the various religious organizations which furnish employment to these professional teachers. Among the members of the congregations there is not that individual knowledge that comes to the believer in the Everlasting Gospel, after he has complied with its ordinances. They are, therefore, dependent upon their teachers and upon their own ideas, and by the expression of the latter they encourage their teachers to cater to them. What should be the place of inspired instruction and spirited testimony, is found to be a place to listen to pleasant singing and agreeable, eloquent, and studied speaking. The lament of the learned clergyman to which we have referred, would have more weight were these things not true. People filled with a desire for the truth, can bear truth when they hear it. It may cut them to the core, but it will stimulate within them an effort to live according to it. They recognize that God is cognizant of all truth, and that His glory consists in pure intelligence. But with people who desire only what pleases them, it is much different.

In his lament, the reverend gentleman shows an anxiety about the false pretensions of men which is not without grounds. There is need to lament the situation of the whole Christian world. A false profession, while it has no doubt inculcated many beautiful thoughts and induced many praiseworthy acts, has been the cause of much error that people have received. There should be a complete revolution. Men should cease to teach as divine teachers, who have not been properly called. A teacher divinely appointed is not one sent to please the people, but he is one sent to teach them the truth. He is not one that has appointed himself a divinely appointed teacher, but he is one that has been called of

God as was Aaron. It is therefore no profession selected by him as a means of earning a living in this world. There can be no object, then, in his deceiving the people. He preaches the Gospel to them as God gives him understanding. If the people receive his teachings, well and good for them, for, becoming members of the Church of Christ, they receive a testimony of the truth according to divine promise, and so long as they live worthy the light, they will not be tossed about by every wind of doctrine that may be presented to them. They are not deceived by the teachings of men, because the spirit of truth bears evidence to them of the truth. Let all people, then, receive the Gospel of the Lord Jesus Christ as taught by the authorized priesthood of God, and the world will not be confronted with such a spectacle as now presents itself in the various creeds with their professional teachers.

J. E. C.

A FAIR CRITICISM.

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It is not an ordinary matter to read in the papers of the day a fair criticism of any of the works of the Latter-day Saints. The comments, when made, are usually of a character which show ignorance and prejudice on the part of the writer. The following notice of the *MILLENNIAL STAR* and other Church works from the *Brighthouse and Rastrick Gazette*, is, however, of a different character. It indicates that the writer is neither blinded by ignorance nor prejudice, but that he thinks for himself, and has the courage to say what he thinks. Were such men more numerous, less prejudice would exist against the unpopular cause we represent:

This weekly, which is the organ of the Latter-day Saints in this country, has wonderfully preserved its fullness, go, and vigor for the last fifty-one years, and never was it so ably conducted as it is to-day. Under the guidance of Mr. Teasdale, the head-quarters of the Latter-day Saints is a centre of entiring energy, unflagging zeal, indomitable pluck, and of most varied resource. From it stream the best literature of the movement, and all is issued at the lowest possible prices. The *Millennial Star* is always solid yet bright, fresh yet never frivolous, weighty yet never heavy, and instructive yet always attractive. Many of the articles deal exhaustively with misunderstandings, misrepresentations, and mistreatment. These articles are scholarly, manly, fair, and while they are courteous, they never mince matters. The editor courts inquiry and discussion. He maintains the divine origin and authority of the Book of Mormon, and states calmly and dispassionately the grounds of his faith, and he seeks that those grounds be as calmly and dispassionately examined. The other articles consist of reports of meeting held both in Salt Lake City and in these three kingdoms; also notes on news, and excerpts from the Mormon periodical literature. The magazine is one of singular power and freshness, and is well worthy of any religious denomination. In its annual form it makes a handsome and interesting volume.—*The Hymn Book of the Latter-day Saints* has now reached its twentieth edition. It consists of three hundred and fifty-six hymns, selected from various sources. The book may be had in every style of binding, and at the lowest possible prices.

ARRIVALS.—Elder Lorus Pratt, John Hafen, J. B. Fairbanks, and James W. Duncan, arrived in Liverpool July 12th, per Guion S.S. *Nevada*. Elders Pratt, Hafen and Fairbanks are appointed to labor in France. Elder

Lorus Pratt is appointed President of the French Mission. Elder Duncan is appointed to labor in the Scottish Mission. These brethren have departed for their fields of labor, and were in excellent health and spirits

JOHN ELKIN SIMS, whose address is care of E. M. Curtis, Logan, Cache County, Utah, U.S.A., would like to learn the whereabouts of Mary Dyche, and Elizabeth Brooks Dyche, who were last heard of in Birmingham, October 1883; also of Emma Allen, last heard of in Nottingham in 1868.

Charles Woolfenden, of Beaver City, Utah, arrived in Liverpool July 16th, per Guion S. S. *Alaska*. He is here chiefly for the benefit of his health, and we hope he may be successful in achieving that object.

Hon. John W. Young, his son, and David Cannon, who have been in England and on the Continent for some time past on business bent, left Liverpool for New York on the steamship *Umbria*, on July 19th, after a pleasant and successful sojourn in these lands. We wish them a safe journey to their homes.

CORRESPONDENCE.

Spanish Fork, Utah Co., June 30, 1890.
President Geo. Teasdale.

Dear Brother,—I left my home May 11th, 1888. At Salt Lake City, I was set apart to take a mission to Great Britain. In company with nineteen other Elders I arrived at Liverpool on June 1st, and on the 2nd was appointed by yourself to labor in the Nottingham Conference. After visiting some of my relations for a few days I was appointed to labor with Elder J. H. Hayes in the Lincolnshire district, and spent a little over four months endeavoring to lay before the people the pure principles of the Gospel of Jesus Christ. We did not meet with very much encouragement outside of the Saints. But since that time others have had the happy privilege of bringing a few Saints into the fold. The Saints are in a very scattered condition in that part of the Lord's vineyard, but, as a rule, they are true and faithful, and are very kind to the Elders. At the October Conference I was appointed to labor in the Leicester district, where I was for eight months with

fair success, having had the privilege of taking five down into the water of baptism. In June, 1889, I was appointed to labor in the Hucknall district, and continued there until released to return home on May 24th of this year.

I have borne hundreds of testimonies and distributed thousands of tracts; sold and given away quite a number of Books of Mormon and copies of the Voice of Warning; baptized eight, and assisted in baptizing about twenty others; attended 370 meetings, indoor and out, and have enjoyed my mission very well, and feel to thank my heavenly Father for the experience I have had during the last twenty-five months. I rejoice in the plan of salvation, and I am pleased to be home again. I wish to give my thanks to all my brethren and sisters and friends for their kindness to me while upon my mission, and may God reward them with a rich portion of His Holy Spirit.

With kind love to you, and all at "42." I remain your brother in the Gospel,
HENRY TILLEY.

He never makes a friend who never made a foe.

A great deal of talent is lost in this world for the want of a little courage.

MINUTES OF THE BIRMINGHAM CONFERENCE.

HELD AT HOCKLEY CHAPEL, JULY 6TH, 1890.

PRESENT on the stand—Apostle Geo. Teasdale, President of the European Mission, S. W. Western, president of, and A. F. Cummings, Chas. R. Lyttian, Ezra C. Rich, W. G. Bickley, J. Wardle, and Henry Wood, Traveling Elders in the Birmingham Conference, also Elders Reynolds and Poulton, visitors from Utah.

10.30 a.m.

Meeting opened with singing. Prayer by Elder Wood. Singing.

President Western rejoiced to meet with the Saints under such favorable circumstances, and desired that the spirit of the Lord might rest upon the speakers and hearers. He remembered the Conferences in this city thirty years ago, and spoke of the contrast. The world might think that the Latter-day Saints had become almost extinct inasmuch as our congregations were small, but the diminution was owing to emigration. The speaker exhorted the Saints to live their religion and seek for the Spirit of God.

President Spokes reported the Birmingham Branch, and said the numbers had been diminished by emigration. Those who remained were part of them united and striving to promote the interests of the work of God, others did not manifest much interest in the Gospel.

Elder Cummings bore testimony to the truth of the Gospel as taught by the Latter-day Saints. The same principles were taught by Christ and His Apostles.

Elder Wardle said he had satisfaction in his labors and was desirous of doing his duty as a servant of God, and said the work of God was progressing.

Elder Rich was thankful to God for a testimony of the truth of the principles of the Gospel and their restoration. He was desirous of working to promote the interests of truth and righteousness.

President Teasdale briefly addressed the Conference, and was pleased with the testimonies which had been borne.

We all had the same hopes and were working for the same reward. He had much sympathy for the Saints in this country who, owing to their scattered condition, did not have the privilege of attending meetings of the Saints. The Almighty had sent the Gospel that the world might be warned of the judgments that would befall the wicked, and that the righteous might be gathered out. Judgment would commence at the house of the Lord. The elect of God were those who heard the word of the Lord and obeyed it. True religion consisted in learning the will of God and doing it. He then read the report of the Conference from December 31, 1889 to June 30, 1890, which was as follows: High Priests, 1; Seventies, 6; local Elders, 30; Priests, 5; Teachers, 10; Deacons, 8; members, 245; total officers and members, 305; baptized, 21; emigrated, over eight years old, 22; under eight years, 3; received, 10; removed, 2; excommunicated, 1; died, 1; tracts distributed, 18,000; Books of Mormon sold, 1; Voices of Warning, 36; hymn books, 36; Doctrine and Covenant, 3; miscellaneous, 5; total books sold, 88. The report was unanimously received.

The general authorities of the Church and local authorities of the Conference were sustained by uplifted hands.

Benediction was offered by Elder Lyman.

2.30 p.m.

Singing. Prayer by Elder Rich. Singing.

Sacrament was administered by Elders Lyman and Rich.

Elder Wood realized it was a privilege for the Saints to meet together and renew their covenants before God in order that His blessings might follow them. Said the Gospel is a perfect plan of salvation. Simple hearing of the word would not avail us anything. Works were necessary as well as faith.

Elder Lyman bore testimony to the

truth of the Gospel. Showed that faith, repentance, and baptism were necessary to salvation, and all who complied with those principles could obtain a testimony of the truth from God. Men might formulate creeds and systems of religion but unless they were divinely commissioned their administrations were invalid.

Elder Bickley thanked God for the Gospel. He rejoiced to live in this day, and was proud of the testimony which he had of the work of the Lord.

Elder Reynolds had had forty years experience in the Church, and understood the persecution of the Saints. Was glad he still retained a testimony of the truth. Was now working in the interests of his dead relatives.

Elder Poulton was on a similar mission to Brother Reynolds. Had been associated with Saints nearly all his life, part of the time in Birmingham. He felt desirous to observe the laws of the Gospel that he might get the blessings.

Benediction by President Western.

6.30 p.m.

President Teasdale addressed the meeting on the first principles of the Gospel. He said God made man in his own image. Christ was the express image of His Father's person. Compared the Gospel as revealed by Joseph Smith with what was formerly taught by the Apostles of Christ, reading from the Book of Mormon,

Doctrine and Covenants, and Bible. Said it is the few that are interested in the way that leads to eternal life, and the many prefer to go in the more popular path of death. The truths of the Gospel are unpopular and always have been. The Savior himself was unpopular. No man has received more severe persecution or been more cruelly treated than Jesus Christ was. His only offence was proclaiming the laws of eternal life, and for this he was slain. We are all of one family, of one common parentage. God is the Father of our spirits and intelligences. If we desire eternal life in the presence of God, we must accept those principles, which are as eternal as God himself. There is no coercion, God will call, persuade, direct, but never force obedience. We must accept truth for the love of it. In conclusion he entreated strangers to investigate "Mormonism," so called.

President Western felt thankful for the instruction received, and invited strangers to investigate the principles of the Gospel.

Benediction by Elder Lyman.

Many strangers were present, and the chapel was full, all having enjoyed a rich portion of the Spirit. We felt the sweet influence of the Spirit of God in our midst, and it really was a time of rejoicing to the Saints and all present.

SAMUEL W. WESTERN, President.
E. HOLDEN, Clerk.

COFFEE INEBRIETY.

Dr. Mendel, of Berlin, has lately published a clinical study of this neurosis, his observations being made upon the women of the working population in and about Essen. He found women who consumed over a pound of coffee in a week; and some men drank considerably more, besides beer and wine. The leading symptoms were profound depression of spirits, and frequent headaches, with insomnia. A strong dose of coffee would relieve this for a time, then it would return. The muscles would become weak and trembling, and the hands tremble when at rest. An increasing aversion to labor

and any steady work was noticeable. The heart's action was rapid and irregular, and palpitations and a heavy feeling in the præcordial region were present. Dyspepsia of an extreme nervous type was also present. Acute rosacea was common in these cases. These symptoms constantly grow worse and are only relieved by large quantities of coffee, generally of the infusion. In some cases the tincture was used. The victims suffer so seriously that they dare not abandon it, for fear of death. Where brandy is taken only temporary relief follows. The face becomes sallow and the hands and

feet cold; and an expression of dread and agony settles over the countenance, only relieved by strong doses of coffee. In all these cases, acute inflammations are likely to appear at any time. An injury of any part of the body is the starting point for inflammations of a erysipelatous character. Melancholy and hysteria are present in all cases. Coffee inebriates

are more common among the neurasthenics, and are more concealed because the effects of excessive doses of coffee are obscure and largely unknown. Many opium and alcoholic cases have an early history of excessive use of coffee, and are always more degenerate and difficult to treat. A very wide field for future study opens up in this direction.—*Science*.

IDAHO A STATE.

WASHINGTON, July 3.—The bill declares the present territory a State and ratifies the constitution framed by the convention of July 4, 1889, and accepted at the following election. The new State is declared entitled to one Representative in Congress until after the census. The usual grant of sections 16 and 36 of public lands in each township for the support of common schools, fifty sections for public buildings and 5 per cent of the proceeds of sales of public lands to constitute a permanent school fund, are made, and the State confirmed in its title to seventy-two sections of land granted the territory for a university, and to land on which the penitentiary at Boise City is situated. For the support of an agriculture college, 90,000 acres of land is granted; 100,000 acres for a scientific school, 100,000 acres for a State normal school, 50,000 acres for the insane asylum at Blackfoot, 50,000 for the State university at Moscow, 50,000 for the Boise City penitentiary, and 150,000 acres for other State charitable, educational and reformatory institutions, none of the lands to

be sold for less than \$10 an acre. Mineral lands are excepted from the grants made.

An appropriation of \$25,000 is made to defray the expenses of the constitutional convention. The State is made a judicial district, to be attached to the nineteenth, the circuit court to be held at the capital, the usual court officers to be appointed.

The constitution, which is ratified by the act, contains a special provision prohibiting polygamy and declaring that no person shall be entitled to vote, hold office or serve as a juror who is a bigamist or polygamist, or who practices or encourages plural marriage or is a member of or countenances any organization which teaches such doctrines.

The State has a Mormon test oath, which is required of voters, and it was not until the Supreme Court upheld its constitutionality that the bill was considered by the Senate Territorial Committee. In the House the democrats refrained from voting and asserted an intention of making a test on this bill of the Speaker's right to count a quorum.

UTAH NEWS.

(Summarized from Territorial Papers.)

WASHINGTON, July 3.—The President signed the act for the admission of Idaho as a State at ten o'clock this morning.

Mrs. Louisa Davis, of Juez, Old Mexico, has presented the B. Y. Academy, at Provo, with a valuable specimen of ancient crockery, found ten feet below the surface at that place. It is in a fine state of preservation.

There is every prospect that Cedar City before a great while, will take a prominent place among the leading cities of Utah. Her coal fields, iron mines and other vast resources are acting as magnets of powerful force. The capitalist, real estate leech, and the miner are all looking Cedarward and ere long we may expect to hear of the breaking of the usual monotony and activity put on her business garb.

For some weeks past there have been a great many prospectors in the mountains on the east side of Cache Valley, Utah. Local parties are interested in these researches and many assays have been made. One gentleman, prominently identified with the prospecting, states that several good discoveries have been made, particularly in the mountains near Richmond. Some ore has been sent to Salt Lake City to be assayed and the result of that assay may be important to this valley.

The first Mormon Church to incorporate in Wyoming, or elsewhere as far as known, filed its certificate of association at the office of the Territorial secretary yesterday. "Evanston Ward of the Church of Jesus Christ of Latter-day Saints" is the title of the corporation. Six trustees will conduct the affairs of the society. Their names are James Brown, Thomas Parkinson, John F. Whittle, James Whittle, Senr., Frank Mills and Arthur W. Sines. Evanston is the home of the corporation and its term of existence is given as perpetual.—*Laramie Boomerang*, June 27th.

On the night of July 3rd, the Walker Opera House, Salt Lake City, of late styled the Grand, was reduced to ruins by fire. The blaze was started by the scenery being pushed against a border light, and began just after the performance of "Held by the Enemy." The entire contents of the building were destroyed, including \$50,000 worth of costume. The building cost \$130,000 and was insured for \$50,000. It is a most unfortunate loss, as it was one of the finest buildings in the Territory. Another fire in Salt Lake City the same night, destroyed a building worth \$2,000. This blaze was caused by a fire cracker.

A short time ago a negro killed a monster rattlesnake six miles this side of Clover Valley, on the Union Pacific extension from Milford. The only weapon which the darkey had was in the form of earth clods, but he succeeded in crushing out the life of the rattler, and upon examination found the snake to measure ten feet in length, with ninety-six rattles, and a button on the lateral extremity. This would give an almost phenomenal age to the snake, making it almost one hundred years old. The skin and rattles have been taken north to Salt Lake City, from whence they will be shipped to the east.—*Beaver Utonian*.

Charley Black says that the grasshoppers are bound to clean out the lower Wood River Valley, Idaho, between Bellevue and Silver Creek, and from Orichton to the valley. The ground is black with them, and they don't seem to be half through hatching yet. Mr. Black tried everything he could think of. For instance, he raked all he could find on a piece of ground twenty feet square into a pile, threw sagebrush and straw on top, and set it on fire. Scarcely any grasshoppers were burnt; nine-tenths of them getting away. He turned all the water he could on a hayfield, and covered the ground pretty well. The grasshoppers climbed out of the water until there were two or three on every blade of grass, looking on as if laughing at his futile efforts. Nothing can rid the country of them he says. They must be allowed to stay their time out, which seems to be two or three years in each locality. This is the third year for the Prairie and the second for the valley.